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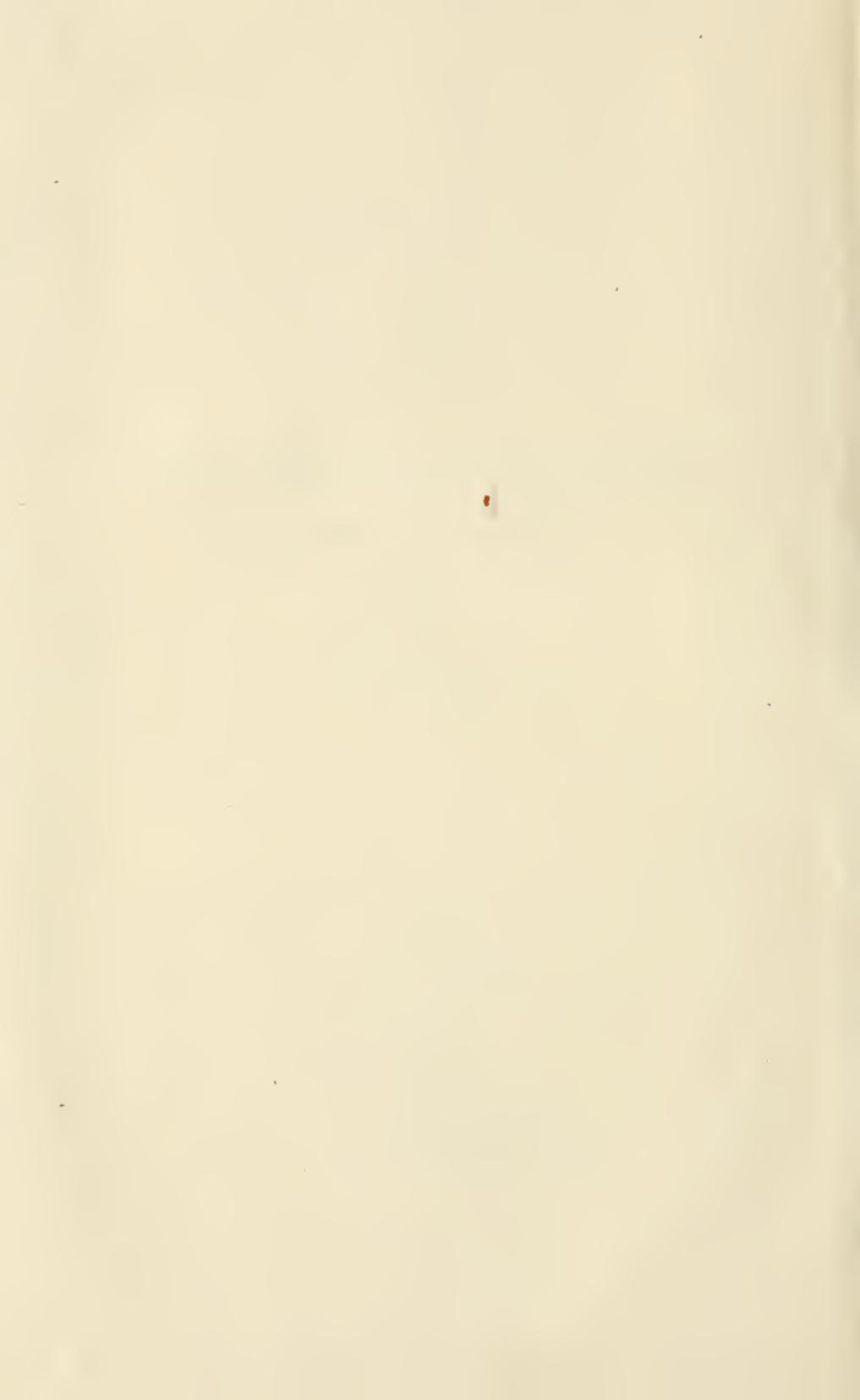
PRINCETON · NEW JERSEY



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THE
HIRELING PREACHER:

A SERMON ON JOHN X. 13.

BEING AN EFFORT TO TRACE THE REAL DISTINCTION BETWEEN
THE GOOD MINISTER OF JESUS CHRIST AND THE HIRELING.

BY ONE WHO HAS GIVEN HIMSELF "CONTINUALLY TO PRAYER
AND THE MINISTRY OF THE WORD" FOR THESE
LAST EIGHTEEN YEARS.

15
Demas hath forsaken me, having loved this present world.—PAUL TO TIMOTHY.

NEW-YORK:
PUBLISHED FOR THE AUTHOR.
1847.



SERMON.

“The hireling fleeth because he is a hireling, and careth not for the sheep.”—
JOHN x, 13.

OUR text is a part of that well-known parable called the Sheepfold, which was designed to illustrate the nature, duties, and responsibilities of the gospel ministry. In the *first* place the church of God is compared to a sheepfold, where the sheep are to find their greatest comfort and security. In the *second* place, the children of God are compared to sheep—because they are supposed to be harmless, meek, patient, tame, and tractable. In the *third* place, the faithful minister of the gospel is compared to a good shepherd—because he has entered the ministry through a divine call, and under the influence of sound motives, and the spirit of sacrifice: “He entereth in *by the door*”—because the Spirit of God opens his way into the hearts of his hearers so that he becomes the instrument of their salvation: “to him the porter openeth”—because he instructs the people, does not take the fat and fleece without doing the work: “the sheep hear his voice”—because he is well acquainted with his people, he knoweth them by name; he acquaints himself with their spiritual condition, and thus he is able to build them up in the faith: “he calleth his own sheep by name”—because he leadeth them out, does not lord it over God’s heritage—because he goeth before them; that is, he shows a good example, explains the depths of experimental religion: “the sheep know his voice,” look up, and find their food.

In the *fourth* place, the bad minister, who enters upon, or endeavors to prosecute this calling through motives of ease, honor, or avarice, is here compared to a hireling shepherd, whose interest lies in *the fleece and the fat*. To describe this character, draw the distinction between a good and a bad minister, and remove impressions under which the innocent have suffered in common with the guilty, are the chief designs of this discourse. However, before we undertake to carry out these designs in detail, we shall offer the following thoughts as antecedent thereunto:

Hire, according to the usual application of that term, implies *money*; and yet there are other unworthy motives which influence worldly-minded ministers besides those derived merely from the love of money. The love of money, though in many cases the ruling passion, is not so

in all; indeed, we are far from thinking that its influence, in this case, is as great as that of some other passions. A desire to live at ease, to provide against want, to be distinguished from the crowd, &c., are much greater.

Any one of these desires may predominate to the partial exclusion of all the others. The minister may sigh for distinction, for ease, for a competency, for fame, for power—either of these—while money may be no consideration; and *as a remuneration for ministerial services may be considered sinful.*

The man who is ruled by any *one* of these desires, manifests a disposition similar to that from which the other desires arise: they are all “of the earth earthy.” It follows, therefore, that he who has the *disposition*, whatever may be the modes of its development, is virtually and really the hireling. Keeping the above in view we shall first inquire,

I. From what does the hireling flee? John Wesley, in conversing with his preachers respecting their duty to God, to themselves, and to one another, says, “O let us herein follow the example of St. Paul. (1.) For our general business: ‘Serving the Lord with all humility of mind.’ (2.) Our special work: ‘Take heed to yourselves and to all the flock.’ (3.) Our doctrine: ‘Repentance toward God, and faith in our Lord Jesus Christ.’ (4.) The place: ‘I have taught you publicly, and from house to house.’ The object and manner of teaching: ‘I ceased not to warn every one, night and day, with tears.’ (5.) His innocence and self-denial herein: ‘I have coveted no man’s silver or gold.’ (6.) His patience: ‘Neither count I my life dear unto myself.’ And among all our motives let these be ever before our eyes: (1.) The church of God which he has purchased with his own blood.—(2.) ‘Grievous wolves shall enter: yea, of yourselves shall men arise speaking perverse things.’ Write this upon your hearts, and it will do you more good than twenty years’ study. Then you will have no time to spare: you will have work enough. Then, likewise, no preacher will stay with us who is as salt that has lost its savor. He ‘fleeth.’” John Wesley was a true prophet; for these are the duties and responsibilities from which scores have fled, to take refuge in posts or places where duties and sacrifices are smaller, and emoluments are greater—and *still* they flee.

1. He fleeth from the self-denial of his office. “If any man will come after me,” says Christ, “let him deny himself!” let him not live to himself, follow his own desires, or suffer his own will to be the rule of action. Many desire, and some try to follow Christ, who do it, not in the way of self-denial, but of self-pleasing. Now all that is required to make a good man is required to make a good minister, and much more; for if he takes one step into the world his people will take *two*: he has both a personal and an official character to sustain. A good minister—forgetting himself, his interest, convenience, ease, and comfort—labors for the welfare and salvation of others. “Not seeking mine own profit,” says Paul, “but the profit of many, that they may be saved.” But “a bad minister, or a hireling, is sure to observe what the other forgets, and to forget what the other observes.”

2. He fleeth from the labor of his office. Few are willing to admit, at first thought, that the office of a gospel minister is one of labor, owing, perhaps, to the circumstance that it is a labor more excluded from public gaze than that of other occupations. But, though it be laborious, it does not necessarily follow that every professed minister is a laborer. Such is the spirituality that attaches to the duties of this sacred office that no man who is otherwise than spiritually-minded will, or can discharge them. As one of the holiest and most faithful ministers of modern times has observed, "To such this employment would be mere drudgery." Hence every minister who possesses the characteristics of a hireling, shrinks with instinctive dread from those toils and trials for which he has neither capacity nor inclination.

3. He fleeth from the sacrifices of his office. It is a common opinion among those who on this subject think superficially, that on entering the ministry there is more of this world to gain than to lose: certainly this was not the case when it was instituted, or Peter never would have said, "Lo, we have left all and followed thee." The spirit of the ministry is truly and emphatically a spirit of sacrifice: hence, inspired with this spirit, the man of God leaves *all*, whatever that all may be. But, alas, what room still for the apostolic remark: "All seek their own, and not the things of Jesus Christ!"

4. He fleeth from the reproaches of his office. Evangelical religion almost as necessarily implies reproach as an effect does a cause: the same remark is true of an evangelical ministry—to such the reproaches of Christ, and the treasures of Egypt, are as incompatible now as they were in the days of Moses. They, therefore, who choose the treasures of Egypt, or, in other words, the wealth and fame of this world, must, from the nature of the case, *shun the reproaches of Christ*. It is the true minister alone who can sing,

"The love of Christ doth me constrain
To seek the wandering souls of men,
With cries, entreaties, tears to save,
To snatch them from a gaping grave,
For this *let men revile my name*,
No cross I shun, I fear no shame."

5. He fleeth from the responsibilites of his office. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; *but his blood will I require at thy hand.*" Ezek. iii, 18. To this doctrine the hireling is an entire stranger—he is "*not his brother's keeper*," having been careless about his own salvation, he thinks less about the salvation of others. Not being commissioned *by Christ*, and never having been instrumental in bringing souls *to Christ*, he has no gospel affinity *for* nor interest *in the flock*; he is the shepherd "*whose own the sheep are not!*"

6. He fleeth from the cares and anxieties of his office. "He careth not for the sheep." He who loves the great Shepherd, will on that account love the sheep; and he who loves the sheep, will in the

same proportion care for them: thus the apostle considered "the care of all the churches" his greatest burden. But he who does not love his work does not care for his work; he may perform a certain amount of labor, and yet be careless about its results; he may exercise his pastoral office over many souls, and yet care little for the peace, purity, and growth of those souls. In short, he is, as a quaint author says, "a self-seeker, a time-server, a pleasure-taker, an enemy to God, a traducer of souls, a wolf in sheep's clothing, a thief, and a murderer, who 'cometh not but to kill and to destroy.'"

"O worthless and hapless men," says Adam Clarke, "better for you had ye never been born! Vain is your boast of apostolic authority, while ye do not the work of apostles. Vain your boast of orthodoxy, while ye neither show nor know the way of salvation. Vain your pretensions to a divine call, when ye do not the work of evangelists. The state of the most wretched of the human race is enviable compared to that of such ministers, pastors, teachers, or preachers."

II. Why the hireling fleeth. "Because he is a hireling." The term hireling is to be understood in this part of our subject as we have already described it; and as bad principles may always be considered the origin of bad practice, when we see the one we may reasonably anticipate the other. "What," says one, "makes those who have the charge of souls in trying times to betray their trust, and in quiet times not to mind it? What makes them false, and trifling, and self-seeking?"

1. Not because they are supported by the flock. Some contend that the simple circumstance of a minister being supported by his people must necessarily make him a hireling; they can see the transaction in no other light than that of a *quid pro quo*. This is the view which it is supposed the society of Friends, or Quakers, so called, take of it. The present race of Friends do to a great extent believe thus, holding that no minister is entitled to a support who has wherewith to maintain himself. The Friends of Robert Barclay's day did not deny the justice and propriety of providing for those who labored in the ministry: they restricted it, however, to the time that the minister is actually engaged in traveling and preaching, so as to be entirely taken from secular labors; for their belief in a special inspiration in public speaking leading them to consider all previous study as unlawful, they of course concluded that no more time was occupied in the ministry than that consumed simply in traveling and preaching. Who, then, in denying to the faithful minister his right, wou'd shelter themselves behind this example, unless they hold to the same belief of a special inspiration in public speaking that has always distinguished the Friends?

2. Not because they receive a salary from the flock. There are those whose consciences are so exceedingly tender about paying money to ministers, and whose minds are so discriminating in their reflections upon the subject, that they can see a great difference between the iniquity of receiving a support, and that of receiving a stipulated sum as a salary; but the difference lies more in the sound of the terms than the thing. The only probable difference is, that a salary

may be *more* than a support; and even this probability is greatly weakened from the fact that in most cases it is *less*. But even supposing it should be more than a support, who is more suitable to appropriate a surplus than he who teaches us "to do good and to communicate?" None, certainly. In fact the salary of every minister ought to enable him to be an "example to his flock" in *hospitality* and *benevolence* as well as other good deeds. So much negatively; or, in other words, so much to show that receiving and using a salary do not make a minister a hireling in the sense of our text: it is not this that makes him flee. He fleeth, as the text tells us, "because he is a hireling, and careth not for the sheep." The reason for his conduct lies in his *character*. The man acts like himself.

(1.) He fleeth because he entered the ministry as a trade, or as a road to wealth and honors. Motives of self-interest, influencing men to provide for themselves and family, are regarded as innocent and laudable in the affairs of this life; but for a man to enter the Christian ministry, under the predominance of such motives, is a desecration, and shows an utter destitution of those benevolent and disinterested feelings which are regarded as an essential qualification for a gospel minister: it follows, therefore, of necessity, that a man with such motives will and must either neglect his work or fly from it.

(2.) He fleeth because a hireling has not that interest *in*, or attachment *for*, the flock which a proprietor is supposed to have. This is the principal point which distinguishes the hireling from all faithful ministers; for if the bad minister may be styled a hireling, from a parity of reasoning the good minister may be styled a proprietor: not because he is absolute owner, and disposer of the flock, but because his principles are analogous to those that influenced Jesus Christ, that great Shepherd of the sheep, who laid down his *life* for the sheep, that he (the good minister) might know how to lay down his life for the brethren.

The hireling feels no interest *in* or attachment *for* the flock, because it was not his by a regular transfer.

"He was a wolf, in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls, which he did sell to death,
Grew fat!"

The hireling feels no interest *in*, or attachment *for*, the flock, because the sheep are not the fruit of his faith and prayer. And besides this, he knows not how to *appreciate* such fruit. He is not able to say, "Are ye not my work in the Lord?" 1 Cor. ix, 1.

The hireling has no interest *in*, or attachment *for*, the flock, because he has not those bowels of compassion which lead the good shepherd to "gather the lambs with his arm, and carry them in his bosom." "The love of Christ constraineth us!" Without this incentive a minister will tire without labor, in the midst of care be careless, and flee when no man pursueth. It is not *in* such a man, nor does it *belong* to such a man, to do better.

From the train of reflection into which we have been led by the language of our text, the following conclusions may be drawn:—

First. That, according to the appointment of God, a gospel minister may receive a salary, or “wages,” from the church, without being a hireling in the sense of our text. Nothing can be more conclusive than this: what God appoints must be right; and although abused by man, cannot, on that account, be considered wrong.

“Under the Mosaic economy God enjoined that the ministers of religion should be supported. In appealing to the law, it is not our design to do more than introduce a principle which it recognized, and which Christ and the apostles acknowledged to be of equal force under the *gospel* economy. Hence Paul said to the Corinthians, ‘Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same things also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.’ 1 Cor. ix, 7-14.

“It is enjoined by the example of Jesus Christ. It is supposed by most persons that our Lord wrought at the trade of a carpenter previous to his entering upon the public ministry; but there is no record of his using this occupation or any other ever after: he deemed it proper to discontinue this employment from the time he was anointed, by the Holy Spirit, to preach the gospel of the kingdom. As he came not ‘to be ministered unto, but to minister,’ we might have expected that he would rather give than receive: and to him who wrought miracles to meet the exigencies of the starving thousands who attended his ministry, it had been easy to create all that was necessary for him and his attendant band. He chose however to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was serving; for in addition to the entertainment which he received wherever he went, preaching the gospel, certain women who followed ‘ministered to him of their substance.’ Luke viii, 3. When he sent his apostles a short excursion, while he was yet with them, he charged them thus: ‘As ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.’ Matt.

x, 7-10. Why send them without scrip or purse ? Why ? Doubtless because he intended that those to whom they ministered should entertain and support them. It is enjoined also by apostolic precept and example. After the Spirit had descended on the day of Pentecost, the apostles gave themselves up so completely to the work of the ministry that the alms of the faithful were not sufficiently spiritual for their hands. They said, therefore, 'It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the word.' Acts vi, 2-4.

"In those letters to the ministers Timothy and Titus, in which Paul portrays the character and describes the duties of the Christian pastor, he says, 'Give thyself wholly to these things, that thy profiting may appear to all.' 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' 2 Tim. ii, 4. It is objected that Paul himself is an *exception* to this rule. But the objection admits that the rule is, that ministers should be supported by the people of their charge. How strange, then, is the perversion which makes the exception the rule, and the rule an exception ? And for what reason did Paul make himself an exception to that which he declared the Lord ordained should be the general practice ? Because there were some, among the first churches, who, being ill-affected to his person, his ministry, and doctrine, would gladly have seized any opportunity to charge him with sinister motives. He determined, therefore, to cut off all occasion, 'from them who desire occasion, that wherein they glory, they may be found even as we.' 2 Cor. xi, 12. Who, therefore, can require their minister to imitate the apostle in thus abstaining to receive support from those to whom he ministered, without making the unenviable admission, that they imitate the ill-disposed persons who view the ministry with an evil eye ? For this reason our missionaries among the heathen are obliged, at first, to support themselves, or to be assisted by the churches at home ; because we cannot expect idolaters to contribute to the support of a religion, the truth and value of which they have yet to learn.

"But, after all, it was only at certain intervals, and in particular places, that Paul labored, working with his own hands to minister to his wants ; for we read most distinctly of the contributions made to his support by the disciples of Christ. One beautiful acknowledgment of their liberality may well suffice : 'In Thessalonica, ye Philippians sent once and again unto my necessity. Not because I desire a gift ; but I desire fruit that may abound to your account. But I have all and abound ; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God ; but my God shall supply all your need according to his riches in glory by Christ Jesus.' Phil. iv, 16-19. Even in Corinth, where the apostle received nothing from the church he served, he was assisted by churches at a distance : 'And when I was present with you and wanted, I was chargeable to no man ; for that

which was lacking to me, the brethren which came from Macedonia supplied ; and in all things I have kept myself from being burdensome unto you, and so will I keep myself.' 2 Cor. xi, 9."*

In the chapter immediately following the one from which the preceding is quoted, he says : "I am become a fool in glorying ; ye have compelled me ; for I ought to have been commended of you ; for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, *except it be that I myself was not burdensome to you ? FORGIVE ME THIS WRONG !*" 2 Cor. xii, 11-13. And a wrong it certainly was, inflicted upon their reputation, in holding them up to the world as a church receiving the services of a minister without yielding him a support. Their case, however, was relieved by this circumstance—what they lost in their own reputation they gained in that of their minister ; because the course of the apostle served to silence the objections and innendoes of his calumniators.

The original Quakers, so called—and already referred to, as differing from the society which now bears that name—delivered this testimony on the subject in question : "We fully acknowledge that there is an obligation upon such to whom God sends, or among whom he raiseth up a minister, that, if need be, they minister to his necessities. Secondly. That it is lawful for him to receive what is necessary and convenient." This language, as we understand it, teaches the doctrine that Paul taught, and that all evangelical Christians believe, upon this subject. The words *necessity* and *convenience*, however, are rather convertible terms when it comes to money, and none the less so for being found in the vocabulary of a Quaker, so called ; and, for aught we can see, a preacher, or even a preacheress, among Quakers, so called, might degenerate into hirelings on the plea of *necessity* and *convenience*.

Secondly. We conclude that a minister may have the disposition, or leading characteristics of a hireling, without receiving a salary or a support from the church. This may seem like a contradiction in terms—to be a hireling without receiving a hire ; and yet who does not discover that if a minister may serve the church from secular inducements, he may refuse that service from the same cause ? We are greatly mistaken in our estimate, if, in this day, there cannot be found the greater number who have relinquished the active duties of the minister, or been prevented from beginning them, by a better prospect of worldly gain from some other quarter than can be found in the funds of the church. Yes, indeed, we seriously apprehend that the love of *money and ease* keeps more men out of the gospel ministry than it spoils in it ; one goes to his farm and another to his merchandise, and their ministerial office becomes a mere *secondary* matter—its functions going on and off with their first-day coats. "They are greedy dogs which can never have enough, and they are shepherds that cannot understand ; they all look to their *own way*, every one for his gain from his quarter." Isaiah lvi, 11.

* See Bennett's Sermon on the obligations of the church to support its ministers.

Thirdly. If a minister may possess the leading characteristics of a hireling with or without a salary or support, then we conclude that those who are in the practice of applying the opprobrious epithet, "a hireling priest," ought to learn to distinguish between those who use the office well, and those who abuse it. Let a minister be supported by a stipend, or salary, and, in the estimation of some, there needs no further proof that he is a hireling; he may preach like Peter, labor and suffer like Paul, have innumerable seals to his ministry, lay down his life for the sheep, and yet in the estimation of such he must be a hireling. But, on the other hand, a minister may love the world, grasp after the world night and day, preach from the impulse of the moment, live at ease in Zion, let the people go quietly to the devil, but because he receives no salary (and indeed he deserves none) he is the "true shepherd that careth for the sheep." "Wo unto you, scribes and Pharisees, for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law—judgment, mercy, and faith: ye blind guides, which strain at a gnat and swallow a camel." Matt. xxiii, 23, 24.

Those who class all salaried ministers indiscriminately with hirelings, try to tread in the footsteps, and actually adopt the phraseology, of Fox, Barclay, Penn, and other primitive Quakers, upon this subject, as though the religious abuses of their age and country were precisely the same *now*: whereas there can be no comparison. They bore their testimony against hirelings, in the seventeenth century, during a general decay of religion, when the clergy were supported by tithes, when their salaries were enormous, and their covetousness, luxury, and wickedness, without a parallel. But now we are near the middle of the nineteenth century, in a land of civil and religious liberty, amid a glorious revival of evangelical religion, where ministerial support is voluntary, when the salaries of ministers are as small as they were then large, and when luxury in the family of a minister may be considered an anomaly. The testimony of Fox, Barclay, Penn, and others, may have done well in England during the reign of Charles the Second, and his contemporary Cromwell; but if those valiant men were living now they would see more to *approve* than *condemn*, and we are confidently of opinion, if many of their followers understood their principles better, they would know better how those principles should be applied.

Fourthly. As our Lord has said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves, ye shall know them by their fruits," we conclude that the whole affair is narrowed down to this:—who has the best fruit?

1. How will those gospel ministers who gain their subsistence from some secular calling compare in ability with those who are supported by the church? Observation could answer this question with an array of facts which no one could gainsay; but common sense could give the answer if observation were silent; for, in the nature of things, a man can better qualify himself for one pursuit, than for two; especially if those pursuits are utterly wanting in affinity, as is preaching the gospel and merchandising, farming, the practice of physic, or law, or any other "affair of this life;" they are all *entangling*. The head is liable to be

filled with schemes for gain, the best affections of the heart paralyzed with covetousness, and the apostolic precept, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (2 Tim. ii, 15,) lost in the jingle of dollars and cents.

There is nothing in the nature and workings of this high and holy calling more apparent than this:—he that devotes himself to it should be a man of one work. God has evidently so ordered it; and attempts to divide the time, or mind, or heart of any man, between two callings, especially those which are adverse in their natures, is met and mocked by failure in the duties and obligations of one or the other. So that the remark, "He is a good farmer, a good mechanic, a good merchant, &c., but he is a poor preacher," is an illustration of what we consider a self-evident truth. "I am astonished at thee," said a Quaker preacher, so called, to one who had departed from the "testimony of Friends," touching hirelings, "that thou shouldest pay thy money to support hirelings! I would as soon think of taking my neighbor's money from his pocket, as to take money for preaching." "It would be as bad in thee," was the reply, "but in the case of a man *called* and *qualified* it is perfectly correct." The same man, and we are under the impression at the same *time*, boasted that all his reading was confined to the Bible, the economy of human life, and the village newspaper. Although a boast, it would seem to have sounded well, because the Bible was in it; and yet not so well either, if by the Bible he meant a secondary rule of faith and practice.

But another and by no means an uncommon result, in trying to unite the service of tables and the ministry of the word, is to fail in *both*. The mind being kept in a state of *vacillancy*—application, constancy, and perseverance, are out of the question: the two pursuits entrenching alternately upon each other, they are, in fact, devoured one of another.

2. What have they done in the cause of evangelization who have been carrying on a crusade for two centuries against those they are pleased to denominate hirelings? In addition to the flood of light shed upon the world respecting those wicked men called hireling priests, that is, salaried ministers, they have taught, in a singular and mystical phraseology, what the church of Christ had never before learned. First, that the Holy Scriptures are not the "adequate primary rule of faith and manners," "but a secondary rule;" "the Spirit is the first and principal leader;" thus making the *Spirit* our rule, and not the sacred Scriptures. Secondly. That all forms of prayer, singing psalms or hymns, preaching and praying at set times, are superstitious and abominably idolatrous. Thirdly. That "silence is a principal part of God's worship; that is, men's sitting silently together, ceasing from all outward forms—from their own words and actings, in the natural will and comprehension, and feeling after the inward seed of life." Fourthly. That "the breaking of bread by Christ was but a figure, and ceases in such as have obtained the substance," thereby making void the very words of our Lord.

They have borne a steady and uniform testimony against those wicked things called steeple houses; against the use of titles, such as sir, your honor, most noble, the reverend, &c. Also against kneeling,

prostrating or bowing the body, or uncovering the head to men, using the plural, *you*, instead of the singular, *thee*; against too many buttons on the coat; its cut, color, &c., &c.

The thing in which they appear to have failed most signally, was in setting forth clearly and forcibly the doctrines of *repentance, faith, and holiness*; and in this respect they failed in the first instance, not so much for want of courage to proclaim them, as a consecutive Scriptural understanding of them; and this was, perhaps, attributable more to the ignorance and errors of the times than to anything else. And coming as they did from the bosom of the English Church, where the leaven of Popery was still hid, (that is, justification by works,) it required a mighty struggle with self to escape its pernicious influence—many never did: even Barclay, the great expounder of Quakerism, so called, falls under this imputation. And would it be any marvel if those who follow the theology of his *Apology* should be found in the same dilemma? This being the case, what excellence in word, or deed, would constitute an offset to this great fundamental? in fact, without it there is no *gospel* excellence.

The man may be a good, plausible, moral lecturer, who can address himself with force to the understanding, or whose eloquence may fall with melting strains upon the heart; he may devote his time, his goods, and his life, to the service: but without an experimental knowledge of justifying faith he cannot be an evangelist; he cannot preach the gospel, and gospel fruit cannot follow; infidels, skeptics, and formalists, may admire, but the real sheep of the fold will neither follow him, nor hear his voice.

3. What has been done by the hirelings, “so called?” Or, in other words, what have the *salaried* ministers done, in contradistinction to those who, on that account, condemn them? Have they *fled*? have they shunned truth or duty? We are far from pronouncing an unqualified eulogium upon this or any class of men, knowing that most rules have their exceptions. Too many, we fear, have rendered the ministry a mere emolument, and some have reduced it to a downright sinecure; our object is rather to inquire what has resulted from the labors of these men *as a body*.

With whom do we find in our own land, and under our own observation, the most uniform and effectual gospel instrumentality? We might reply, with those who acknowledge the principle that “the laborer is worthy of his hire,” and have the most uniform and effectual system for the support of their ministers. The men of God have gone forth, not as some would vainly teach, with “their own money” in their pockets, but “without purse or scrip,” to cast themselves upon the providence of God, and the solemn obligations of those whom in word and doctrine they serve. This plan being founded on the word, and in the wisdom of God, has been signally owned and blessed of God, whenever and by whomsoever adopted. Before this divinely-originated and heaven-favored plan “the mountains and the hills have broke forth into singing.”

Who in our day is found leaving the ninety and nine, and going into the wilderness?—the hireling, “so called.” Who, on the confines of

civilization, far from home and kindred, declares to the rude and uncultivated the unsearchable riches of Christ?—the hireling, “so called.” Who hears from a distant dreary land the Macedonian cry, and hastens responsive to the call?—the hireling, “so called.” Who is most active in producing men and means to carry the gospel to heathen lands, and in spreading its genial influence amid the withering curse of paganism?—the hireling, “so called.”

And should we view this subject in retrospect, what a long line of holy, devoted, self-sacrificing, and useful men stand up before us: whose memory, though more than doubly honored for their labors, must be assaulted by the reproaches of fanaticism for having “taken money for preaching;” or what is regarded as the same thing, for suffering themselves to be supported by a salary. That great evangelist of the last century, who devoted sixty-five years, out of eighty-eight, to the sacred ministry—preached forty thousand sermons—gave away one hundred and fifty thousand dollars—traveled two hundred and twenty-five thousand miles—left at his decease nearly one million of souls as the fruit, directly or indirectly, of his toil, and declared with his lips and with his pen, through that long life, that if he died worth more than *ten pounds* the world might call him *a thief and a robber*—I say that man falls under the ban of this uncompromising and invincible prejudice—he too was a hireling, “so called.” Indeed all the great evangelists of the last century were hirelings; so also were those bold and daring spirits of the sixteenth century, that broke the iron yoke of the Papacy, and brought the Christian church back to first principles:—yes, they were *all hirelings*, “so called.”

Paul the apostle, the same, the identical man who said to the Corinthians, “I have preached to you the gospel of God freely,” says also at the same time, and in the same sentence, “I robbed other churches, *taking wages of them*.” Ah! Paul, how couldst thou do so carnal, so doubtful a thing as to “take money for preaching?” Alas for thee! thy lot was cast in an age when Christianity was in its infancy! If thou hadst lived in our day of increased light and knowledge, we could have pointed thee to men so spiritual, so refined, so sublimated, as to regard the crime of a minister in taking wages from the church as kindred to that of a thief.

When the original twelve—Peter, Andrew, James, John, Philip, Bartholomew, &c.—went out to preach the gospel, they left at home their extra raiment, their scrip of bread, with their purses of gold, and silver, and brass, because the mouth that said, “Freely ye have received, freely give,” said also, “The laborer is worthy of his hire.” Luke x, 7. And yet there was nothing in the fact of their being worthy of a hire, or *receiving* a hire, calculated necessarily to vitiate their motives, or render less effectual their toils; they nevertheless healed the sick, cleansed the lepers, raised the dead, cast out devils—and actually laid the foundation of the primitive church.

Thus those hirelings, “so called,” have toiled ever since the day that Christ said, “Go ye into all the world and preach my gospel,” and thus has God owned their labors; and although a Judas now and then appears, who, loving neither the work nor the wages, soon ceases

to join those *kindred spirits*, who from the same motives never began: we say, notwithstanding all this, the work goes on—the hirelings, “so called,” preach and pray, souls are awakened and converted, hell trembles, the kingdom of Christ advances; and the time is not far in the future when ye shall “return and discern between” the man who uses the office well, and he who uses it ill—between the man who receives the salary and does the work of a minister, and the man who refuses both. He who will “preach the word, be instant *in* season and *out of* season,” salary or no salary, “serveth Christ, is acceptable to God, and approved of men.”

But as for the doctrine of preaching from *impulse*; which means once in a week, once a month, or once a year, according as one may “feel free to it;” and its kindred doctrine, that of making the gospel *free*, as some are pleased to call it; they may be proved from the “tradition of the elders,” *alias* “the testimony of (modern) Friends,” but not from the word of God. As well might it be proved that the gospel ministry was an emolument without study, without pastoral care, or public instruction.









